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ceives a supplement carrying the literature up to May, 1890. This record of two years work contains no fewer than 382 references,—certainly an enormous, not to say an alarming increase. The plan of arrangement is precisely the same as that followed in the original bibliography. France still leads in the number of contributions, but Germany is not far behind. Thirteen languages and 113 periodicals (47 of them new ones) are represented in the bibliography. The author certainly deserves gratitude and credit for the able execution of a rather unpleasant task.

J. J.

Laura Bridgman; Erziehung einer Taubstumm-Blinden. Prof. W. JERUSALEM. Wien, 1890. pp. 76.

There has not, it appears, been any adequate account of Laura Bridgman in German till the publication of this study. On the basis of Dr. Howe's reports and all the important publications concerning his pupil and his method of educating her, Prof. Jerusalem reviews her early life, her education, her sense perceptions, speech, thought, feelings and dreams, and also adds matter relating to other similar cases. Though we have now at length a reprint of Dr. Howe's Reports, besides Mrs. Lamson's book and other less important literature accessible in English, Prof. Jerusalem's pamphlet probably furnishes the matter of immediate interest to psychology and pedagogy in the most convenient compass.

Epitomes of Three Sciences. The Open Court Publishing Company, 169 LaSalle street, Chicago, 1890. pp. 139.

This little volume gives a bird's-eye view of the present state of things in Comparative Philology, Scientific Psychology, and Old Testament History. The authors are Prof. H. Oldenberg of Kiel, Prof. Joseph Jastrow of the University of Wisconsin, and Prof. C. H. Cornill of Königsberg. The epitomes, (which have previously appeared in the *Open Court* and part of them also in German publications), were written from the scientific standpoint. They are here gathered for the contribution that they may make to questions of philosophy and religion, perhaps especially to the detheologized kind which the *Open Court* represents. The epitome of Scientific Psychology, though made by a writer uncommonly well equipped for such work, suffers from the vast variety of matter to be epitomized.

The Monist. Vol. I, No. 1, October, 1890. A quarterly magazine published by the Open Court Publishing Company, Chicago. Yearly subscription \$2.00, single numbers fifty cents.

The monistic tendency of modern philosophical, religious, and scientific thought has an able representative in this new quarterly. The journal's standpoint is expressed in the following sentence from its announcement. "The thinkers of mankind, whatever may be their philosophical or religious views, are working, every one in his own province, at one and the same great problem, which is a unitary conception of the world, free from contradictions and based upon the facts of life." Its aim is to present "the best, the maturest, and the most progressive work of human thought at present carried on in both hemispheres." The table of contents of the first number shows an array of distinguished names—Romanes, Binet, Cope, Mach, Carus, Dessoir, Salter. In addition to contributions by the writers mentioned, the number contains literary correspondence from France by Lucien Arreat, an account of the instruction in philosophy in a number of leading American Universities, and critical reviews of philosophical literature. One or two of the articles are practically restatements of matter already once published, but in each case the matter is of sufficient value to be

well worthy of republication. Judging from this first number *The Monist* bids fair to be a valuable instrument in the spread of philosophic and scientific thought. W. H. B.

The Ethics of Evolution J. H. HYSLOP. New Englander and Yale Review. Sept. 1890.

The evolution of which Prof. Hyslop speaks is that of the animal series, with its struggle for existence and survival of the fittest; its ethical principle is the right of the strongest. That such an ethical ideal would shiver civilization, if once it should be practiced, can readily be admitted; and by citations of early and later opinions of Huxley, Spencer, Darwin and Carlyle the author endeavors to show the power of this ideal to force itself upon the minds of those that have to do with it—that "nature is a Medusa head on which no moralist can look and live." The theory of evolution then furnishes no principle of ethics which can for a moment be accepted; "the whole of man's moral achievements have been effected by *putting limits to the struggle for existence*," his moral ideals must come from elsewhere. Much that is here said of animal evolution is by no means true of that broader theory which would make the heroic revolt against nature spoken of by the author itself a product of evolution; but this he seems to complain would rob the theory of its force as a controversial weapon.

Philosophy in Homeopathy. C. S. MACK, M. D. Gross and Delbridge, Chicago, 1890. pp. 174.

In the several addresses, etc., which make up this little book are developed with some repetition the author's idea of the rationale of homeopathy. There are facts, he believes, beyond inductive science which are endorsed and substantiated by the reason of man, and from which he may proceed deductively in the development of the art of medicine. Such a principle is the homeopathic *similia similibus curantur*. By a process of logical exclusion he shows that there are no other methods of cure than that so stated. By "cure," however, he means not the recovery of the patient, which may take place of itself when the exciting cause of his trouble is removed (a method of treatment often justifiable), but the production of such a change in the vital processes as shall set them right. When he would explain how "*similia*," as he calls it, secures this change, it is a mystic and Swedenborgian explanation that he furnishes. The author's spirit is non-polemical, but we must tell him that his method of deduction from principles other than those inductively established has been the mother of numberless follies in medicine already, and that the less of such philosophy in homeopathy the better for it.

Ueber die Methoden der Messung des Bewusstseinsumfanges. W. WUNDT. Philos. Studien, Bd. VI, H. 2, S. 250; 1890.

In this short paper Prof. Wundt discusses the methods of measuring the *Umfang* or extent of consciousness and replies to the criticisms of Schumann on his method (see review of Schumann's paper in this JOURNAL, Vol. III, p. 290). The question of the extent of consciousness in this sense is not very different from that of how many simple ideas can be present in the mind at one time. Prof. Wundt's method, as applied by his pupil Dietze, was in principle this: a series of regularly timed sounds are produced; as each member of the series is given, it rises in the focus of consciousness, and then giving place to the next, it advances by degrees toward the limit of consciousness, which it finally passes. If by any means it is possible then to find the number of sounds in a series of which the first is just on the point of disappear-